in places, but then each member brought with him a little food and they set a common supper, in the manner most simple and inexpensive. Our ministering brethren, at least, should preserve it, as it is esteemed of much value by theologians.

ONLY NEGLECT.—We have sent on a number of notices lately, and a brother responds with a remittance, saying, "You must look over my neglect." This we freely do in as much as he has responded promptly. There are others whose neglect we would be happy to look over in the same way. Many desire the paper to continue and it is not convenient for them to pay promptly, and we favor them; but it is a great convenience to have patrons remember the publisher's wants, and remit their subscription promptly.

NOTES FROM THE FIELDS.

The Evangelistic year for this Valley ends with this week; and for the information of those concerned, I submit this report: Amount received $92.64. Expenses for traveling, $24 55, leaving $68.09. Number of additions, 66; 59 by baptism, 7 by relation. Many calls were not filled owing to overwork. This work has been quite scattered, and many meetings were closed too soon in order to meet engagements. The brethren will decide whether this is supported or salary.

E. B. SHAVER.
Maurertown, Va., April 9th.

Dowagiac, Mich.

To the brotherhood from Maine to Oregon: When one rejoices, all rejoice. The brethren of the Pleasant Valley church, Cass Co., Mich., were made to rejoice over last Lord's day by the appearance of our beloved brother H. R. Holsinger, who came to us instead of Bro. Rittgers, they having exchanged pulpits. He made for himself many warm friends while here. Come again brother, when you can stay longer. May God's choicest blessing rest upon you.

WALTER CLARK.

Maxville, Ohio.

April 23rd.—Mt. Zion church is still moving, and having secured the services of Bro. A. A. Cober for six months at least, we expect through the blessing of God, to see prosperity in the Rush Creek church. I have labored with this church for nearly two years with Bro. J. H. Palmer, and for the last year I labored alone with but little visible success. I have in that time baptized four persons, but through whose instrumentality they were converted I know not. It is enough for me to know that they are rejoicing in a Savior's love. My time is now unoccupied as a minister of the gospel. I therefore take this means to inform any of the churches needing a minister, to write to me at Maxville, Ohio. I desire work. It was late in life when I entered the ministry and now I do not want to be idle while there are so many perishing from want of the bread of life.

The Itinerant System.—I do not know how we could do otherwise than we are doing under our congregational form of government, and the only suggestion I could make is for the denomination to organize missionary societies, and each congregation collect missionary money at every meeting or every Lord's day services. I think we should have stated meetings of the churches, a sort of an association.

One thing is true we should have some system. We need more meetings to consult and formulate plans of work and for supplying preaching to weak churches.

DANIEL HENRICK.

All Around.

This morning's mail brought me tidings of the death of sister Libbie Kiehl, of Dayton, Ohio. To Bro. Kiehl and the bereaved family I extend my heartfelt condolence. I had hoped to meet her again on this side of the river, but now this can not be. We shall all miss her; especially will the little flock at Dayton feel the loss; but, most of all will the stroke be heavy and seem almost unendurable to Bro. Kiehl and the family. But for the loss and bitter present there will be eternal gain in the sweet bye and bye. That the Lord may pour the oil of his consolations into the bereaved hearts is my humble prayer.

Next is a note from Bro. Holsinger stating that he has been called to conduct the funeral services of sister Kiehl, and asking for my prayers that he may be sustained in his arduous labors. The prayer is offered in faith; and I hope that Bro. Holsinger will trust implictly the wisdom hand that never fails in time of need.

Here also is another call for work in the Master's vineyard, when I shall leave the field at Lanark, which will be about the first of June. From present indications I shall, no doubt, find more work than I can do. It has ever been so, and will likely be so to the end. Here, too, is the EVANGELIST, which is always a welcome messenger, although it often brings sad tidings with the good; and to this rule the present number is no exception. This gives us all an opportunity to rejoice and weep in almost the same breath. How often do we turn from our column of conversions, and marriages, and surprises, and other happy experiences, to the column of "Our Dead," to turn our rejoicings into mourning. But who would say that this is not an excellent school for our education in the higher life?

I have not read the paper through yet; but I find a few editorial jottings that seem to be worthy of farther notice, the first of which is

THE ITINERANT SYSTEM.

As the "columns are anxiously bidding for articles on this line," I will venture a few thoughts. The editor says, "The itinerant system . . . . is no doubt the best, but it is also open to many serious objections." Accepting this as true, I may ask what should we do with reference to it? Should we adopt the system with its "many serious objections?" This would not seem to be prudent. Should we, then, reject what "is no doubt the best," because of these objections? This, too, does not seem to be right. There is, therefore, only one alternative left, and that is to accept the good —"the best," with the "objections" left out. To do this it might be wise, and therefore good, to sum up all the objections, and then by subtracting these from "the itinerant system" as now in use in various churches, we will have left all that is really good in the system. This, therefore, is a simple problem in mathematical theology, that might be submitted for solution at the coming convention (without "forecasting.)

Employing pastors, by the year also has its advantages—its good things, accompanied with its "many serious objections." Let us make a similar problem out of this. Now, if we leave out all that is objectionable and take what is good, in both systems and supplement this with what is found in the gospel but in neither of those systems, we will have a system—the best system in the world, and one, too, that is not subject to any serious or sensible objection. Can this be done? I believe that it is possible and practicable.

An absolute itinerancy, binding in conventional chains both the churches and the ministry, is a thing of purely human origin, and I do not wonder at there being serious objections. There can be no itinerancy without doing violence to the liberty of the gospel, unless it be so that it may be entered or withdrawn from at the end of any term by either the minister or the churches. This will give us both a free and limited itinerancy. It will enable us to enjoy all the advantages of itinerancy and all the liberty of the gospel; and with this thought I drop the subject for the present.

Another matter that is attracting some attention is the question

OF THE COVERING.

On this subject I want to assume an attitude without engaging in any controversy. Whatever bearing the apostle's admonition may have on our American churches in the nineteenth century, to me it is plain that Paul's admonition to the Corinthian church was to the effect that the sisters should wear long hair, and that they should also wear an artificial covering on the head in time of public worship; but that the brethren should have neither long hair nor an artificial covering when they engaged in public worship.

This admonition was given on a prudential basis, and he did not intend that it should be made a test of membership or of church privileges—even the privileges of praying and prophesying. Paul did not say, "If any man seem to be contentious" and will persist in his own way, cast him out of the church, but give him to understand that "we have no such custom, neither the churches of God," as that which he is introducing and contending for. By thus admonishing the brethren and sisters against unbecoming singularity and indiscretion, the church would justify common sense and befitting custom, and throw all the responsibility where it belongs—on those who "seem to be contentious" for their unbecoming singularity. So much, at least, is taught; and the lesson may apply to a thousand things beside the covering or uncovering of the head in public worship.

But what is the religious signification of a covering on the head of a sister? Plainly this: in nature, "the head of the woman is man," but in Christ Jesus this natural head is covered, or, to use a modernism, "is snowed under." This covering on the sisters' head, therefore, signifies that in Christ Jesus her natural head (man) is covered; that there is no difference between male and female, and that she transacts her spiritual business with God through Christ, without the mediation of the man. "For this cause ought the woman to have power on her head because of the angels." They are "ministering spirits, sent forth to minister for them who shall be heirs of salvation;" and they do not consult the man, as the head of the woman, concerning those ministrations. The man might object, as many do, but the ministering angels pay no attention to his claims of headship, his boastings, or his ravings. When the sister puts a covering on her head in worship, she thereby acknowledges the natural headship of man, but she also declares, in a way that the deaf may hear, that in Christ Jesus, this head is covered, and she is free. It is her "banner of liberty" and not, as crazy theologians assert, "a sign that she is under the power of her husband." No, but directly to the contrary; for in Christ Jesus, in her religious duties and privileges, *this human head is covered*, and Christ is the head of the entire body.

J. W. BEER.
Lanark, Ill., April 21, 1887.

Bon Aqua Spring's Health Resort, Bon Aqua, Tenn.

It might not be a miss to give our readers a short sketch of this wonderful health resort of Middle Tennessee. For fifty years, or from the earliest knowledge from the Indians, these springs have been regarded as having remarkable medicinal properties for the cure of many different diseases. Hundreds of people visit this place every year with broken down constitutions and chronic diseases of almost every discription, receiving marked improvements and in many cases marvelous cures, from drinking the water.

These Springs are situated upon the highland rim, an elevated plateau, six hundred feet above the city of Nashville, and eleven hundred and fifty feet above sea level, having an altitude free from malarial influence, with pure and exhilerating atmosphere, so beneficial in all lung disease.

There are six different varieties of water, commonly known as White, Red, and Black Sulphur, Arsenic, Chalybeate and Free-stone waters, all issuing from the earth within a few feet of each other, in a marvelous manner, to the astonishing and amazement of visitors. The waters, unlike many other springs, are palitable and good tasted and immediately become the favorites of guests.

This place, although widely known throughout the Southern States, is comparatively unknown in many of the Northern States. The climate is mild, salubrious and most delightful nearly all the year around. No cold winters, but a genial climate and when once known and realized by our Northern friends, thousands of them will visit this land of promise and spend their winters which are especially adapted to the retreat of Northern people of all ranks, nationalities and situations in life, and especially the invalid health seeker, to recuperate here during our sunny winters while their Northern friends are frozen in.

Bon Aqua Springs is not merely a name, but one of the most extensive resorts of the South, and is now open to guests from any part of the world, both summer and winter. The magnificent hotel is now completely furnished with all that ample capital and good taste can suggest, and is 90 by 240 feet long and three stories high. In addition to the hotel there are nearly one hundred cottages artistically arranged in plain view of the hotel, also fully furnished for guests. The Sanitarium building within a few feet of the hotel, is 40 by 130 feet and two stories high, furnished with the latest appliances known to medical science for the treatmen of all diseases in which the waters assume an active part in the treatment. Some six or eight different kinds of baths are used in treatment according to the disease, which are given under the direction of two eminent physicians, Dr. E. O. Sawyer, as superintendent of the male department, and Dr. Sarah Hull Sawyer, as superintendent of the female department.

This institution is situated in the midst of a fine park of about 250 acres. The depot within a short distance of the hotel. Persons desiring pamphlets describing this celebrated place in detail, its early history, and a birds eye view of the premises, can have one by addressing the president, Bro. E. J. WORST, Bon Aqua, Tennessee.

Ashland Items.

We are still pressing on in the struggle. Between the college, church and paper, there is busy times for several of the brethren here.

Sister Eliza Garver fills another chair at our church services very acceptably. She is brother Mason's mother-in-law. She adds one more to the number of the aged members who give strength and courage to the young servant.

The young ministers are already having their imaginary contests with satan, and soon they will scatter out, and then actual engagements will take place.

Bro. W. C. Perry, expects to occasionally preach a little after school is out.

Sister Sarah J. Wilson, of Bulls Gap, Tennessee, sought membership in the Brethren Church, and she has been admitted here, and to her the Ashland church sends greeting. The membership of this church is small, but it probably has members in more states of the Union than any other church of the Brethren.

Sister Lillie Keim recently took out a letter, expecting that a church would be organized in Dakota, where she lives.

A. L. GARBER.

A Diary or Pocket Companion

For everybody; a useful Note and Account Book containing a Centennial Calendar and also valuable hints for the health and comfort of all. Don't fail to get it. Send 2-cent stamp to J. H. Zeilin & Co., Philadelphia, Pa.

Married.

FRANK-REYNOLDS.—By Elder C. Forney, April 14th, 1887, at the residence of Ottoe Harmon, in Furnas Co., Neb., Bro. John H. Franks, of Beaver City, Neb., and Miss Josie Reynolds, of Franklin, Neb. May God bless this union.

Certificates of Baptism.

We now have printed, on fine cards in two colors a form of a Certificate of Baptism. Every person who is baptized desires to preserve the date and the certificate of the administrator. They are printed so as to be useful to ministers of the Brethren Church only.

Sent post paid to any address at 20 cents per dozen, or $1.00 per hundred.

BRETHREN PUB. HOUSE,
Ashland, Ohio.